Body Safety and Cultural Adaptation on Preventing Child Sexual Abuse: A Literature Review of Children's Stories

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Abstract
Over the past two decades, Egypt has launched several national initiatives to address child sexual abuse, yet the incidence rate remains high. Children's stories serve as a safe and effective medium to convey sensitive messages about self-protection. This study reviews eight English and Arabic children's stories to examine how Islamic values are integrated through the analysis of body safety education and cultural adaptation. The Culturally Adapted Body Safety Framework (CABSF) was developed, covering eight body safety criteria—such as body autonomy, personal boundaries, and distinguishing safe from unsafe touch—and five cultural adaptation themes, including Islamic values and visual narratives. Findings reveal that most stories lack substantial integration of Islamic principles and contextual narratives, presenting moral advice instead. Awareness of sexual abuse is conveyed only implicitly. The study highlights the need to develop culturally adapted children's stories rooted in Islamic values to promote awareness and prevention of child sexual abuse within Egyptian and broader Muslim contexts.
Keywords: *Body Safety Education, Cultural Adaptation, Child Sexual Abuse, Prevention, Children's Stories.*

Abstrak
Dalam dua dekade terakhir, Mesir telah meluncurkan berbagai inisiatif nasional untuk mengatasi pelecehan seksual anak, namun angka kasus masih tinggi. Cerita anak dianggap sebagai media aman dan efektif untuk menyampaikan pesan sensitif tentang perlindungan diri. Penelitian ini meninjau delapan cerita anak berbahasa Inggris dan Arab guna melihat sejauh mana nilai-nilai Islam diintegrasikan melalui analisis pendidikan keamanan tubuh dan adaptasi budaya. Kajian ini menggunakan Culturally Adapted Body Safety Framework (CABSF) yang mencakup delapan kriteria keamanan tubuh—seperti otonomi tubuh, batasan pribadi, dan pembedaan sentuhan aman—serta lima tema adaptasi budaya, termasuk nilai Islam dan narasi visual. Hasilnya menunjukkan bahwa sebagian besar cerita belum banyak memuat nilai-nilai Islam atau elemen naratif kontekstual, dan kesadaran terhadap pelecehan seksual disampaikan secara implisit. Studi ini menegaskan pentingnya pengembangan cerita anak yang teradaptasi secara budaya dan berlandaskan nilai Islam untuk meningkatkan kesadaran serta pencegahan pelecehan seksual pada anak di Mesir.
Kata kunci: *Pendidikan Keselamatan Tubuh, Adaptasi Budaya, Pelecehan Seksual Anak, pencegahan, Cerita Anak-anak.*

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INTRODUCTION

According to the UNICEF report for the end of 2024, globally, the number of victims of sexual violence among girls and women who are still alive is about 650 million, and between 410 and 530 million men and boys victims of sexual violence. Thus, 50 million girls and 40 million boys now living among us have been subjected to sexual violence, sexual abuse, verbal sexual harassment, or touching. This underscores the need and importance of raising awareness of sexual harassment in our society today (UNICEF, 2024). Lack of information about the sexual abuse of women and children in Arab countries. No accurate data about sexual abuse against children in Egypt (Sehlo et al., 2022). According to (NCCM, 2015) girls and boys in Cairo between the ages of 13 and 17 were faced with verbal harassment 33% and sexual touching 6%. As well as the Egypt Demographic and Health Survey in 2014 showed that 93% of children between 1 and 14 have been exposed to physical or psychological violence, and sexual abuse is a form of this violence (Zamel, 2024).

In 2018, UNESCO clarified sex education is a curriculum of Comprehensive Sex Education Program (CSE) that deal with all child aspect beginning mental, emotional, physical, and social of sexuality to secure children's and adults' awareness about worthens, self-esteem, dignity, security to be more in control of their actions and the effect of its on them and others (Women & UNICEF, 2018). The offender is often a family member or an acquaintance, meaning they are usually closer and around the child. CSA occurs in girls and boys of all ages and cultures, leading to psychological trauma (Prikhidko & Kenny, 2021).

The impact of child sexual abuse is serious, as it occurs during the developmental stage of children, and the effects later it is not simple (Sehlo et al., 2022). Child sexual abuse affects children mentally, emotionally, and even physically, causing trauma (Craig, 2022).Cultural traditions and Stigmatization in the Egyptian community lead children to remain silent and not disclose because of shame and self-blame; this leads to physical and psychological diseases such as post-traumatic stress disorder (PTSD), depression, and maladaptive coping (Sehlo et al., 2022).

Teaching children about their body safety is a shared responsibility of parents, schools, the State, and society in an equally cooperative manner (Astuti et al., 2017). Research proves that one of the body safety skills is teaching children the anatomical names of their genitals is an essential factor in protecting them from child sexual abuse (Craig, 2022). The offenders are likely targeting children who do not know private body parts, and especially the names of their genital organs, and what constitutes sexual harassment So, providing the child with knowledge of accurate and proper information about his body, genitals, organs, and being aware of sexual harassment, and how to protect himself and resist the harmful actions will increase his self-esteem and empower them (Craig, 2022).

The benefits of using storybooks in education for child sexual abuse prevention are rich, like removing the embarrassment of these sensitive topics, such as genital names and sexual harassment between parents and their children or between the teachers and students, and the stories in the economy sector are affordable, leading to widespread adoption (Craig, 2022). Reading with children is not just for spending time; however, reading stories with the child improves their social and moral development (Gasser et al., 2022).

The child to learn from narrative fiction stories and develop his moral and social attitude he interacts in different three ways with context; first he understanding the story's message and internalize it, secondly the child interact with stories by emphasize and mindreading the protagonists and engages with their imaginational perspective, and thirdly depend on the discussion with their peers about the story's idea to improve their social reasoning development (Gasser et al., 2022). The relationship between readers

and the text is dynamic and reciprocal, as the reader interacts with context in different ways that later reflect as stances that influence their approach to handling the story; this correlation is known as transactional reading theory (Gasser et al., 2022). The narrative fiction genre can foster sociomoral development for children. The fiction's story context includes psychological, social, and interpersonal relationships between people, such as the protagonist who faces life circumstances, and how he solves and passes them to achieve his goal (Gasser et al., 2022).

The children's literature can provide information and teach children about Sexual harassment and sexual abuse, and give the children the tools to protect themselves and prevent it (Adams et al., 2023). Children's stories are more fit to educate children about sexual abuse and sexual harassment awareness, and provide prevention tools to give protection, and sometimes for recovering from abuse (Craig, 2022). Studies found that children who read books about unsafe touching and body safety are more significantly aware of an inappropriate touch or unsafe touch than the children who gain awareness through videos, which are less effective in educating self-advocacy and prevention concepts (Huang & Cui, 2020; Kenny & Prikhidko, 2022)

Child sexual abuse prevention books refer to storybooks or children's stories that focus on providing essential personal safety skills that are age-appropriate for sexual abuse prevention by using stories and themes with different metaphors and images that encourage interaction and help the child to be aware of safe or unsafe touch, identify the abuse and what to to do to protect and report abuse actions (Craig, 2022).

Children's innate skills to communicate, express, and interact with people help them to understand the community around them (Farrell et al., 2022). Children's innate language skills arise throughout learning and interacting with the environment, community, especially people who include their parents, teachers, and peers (Farrell et al., 2022). Children acquire their values and self-esteem while using language and interacting with their parents, educators, and peers. As a community, we need to listen well to children's ideas, wonderings, and opinions to discuss and intrinsically respect them, which leads to increasing children's confidence and self-esteem (Farrell et al., 2022).

In the literacy stage, reading improves children's skills that include adjusting behavior and calling attention (Farrell et al., 2022), so integrating stories using appropriate language about sexual abuse, sexual harassment, body safety, autonomy, and empowerment it is beneficial for children to gain information and words to express these abusive actions. If he does not have any words or terms in his mind about these situations, how will he explain and disclose them explicitly? (Farrell et al., 2022; Williamson et al., 2023). Reading books to children has a variety of benefits, not only to improve their language and vocabulary, but it also reinforces their connections, ideas, and thoughts. Stories open new doors for children, exposing them to a variety of angles of the community (Williamson et al., 2023). In stories, he sees a difference and variety in everything, beginning with characters, shapes, ideas, situations, and interesting things, which leads to opening the child's mind and thinking about life (Williamson et al., 2023). Reading stories to children in a loud voice creates a playful environment that encourages open conversation non-traditionally between parents, teachers, or caregivers and children, which brings about the child's cognitive development and perspective (Williamson et al., 2023). The storyteller, maybe a Parent, teacher, or caregiver, requires possessing literacy and pedagogical skills, as well as an understanding of children, to read narrative stories to children (Williamson et al., 2023).

Dialogic reading is a reading of a storybook with children that depends on questions, discussion expanding to sensitive ideas such as sexual abuse (Lepola et al., 2023). According to Vygotsky’s theory, children develop their mental role through social activity such as dialogic reading (Lepola et al., 2023).

Previous studies clarify that shared reading of stories increases interactivity and understanding in children (Lepola et al., 2023). There are three methods to enhance shared reading between adults and children, according to (Vaahtoranta et al., 2019), including reading aloud, interactive elaborative storytelling, and elaborative storytelling. Children are more engaged while using the read-aloud technique (Lepola et al., 2023), as well as children prefer the interactive elaborative storytelling method to repeated story reading (Suggate et al., 2021).

The story's reading creates a gentle atmosphere for both adults' responsibilities and a child's curiosity about the world that drives the child to comprehend the story's meaning (Lepola et al., 2023). Reading stories is considered a transfer of experiences circle that occurs between two generations, represented by parents, teachers, caregivers, or even siblings and a child. In this situation, the children understand the adult's view, and the adults realize and understand what is inside the child's mind. Through reading stories, adults explain the concepts of stories as good and evil, and maybe sensitive topics as sexual abuse. Shared reading methods such as interactive elaborative storytelling, which is a combination of elaborative storytelling and retelling stories by the children (Vaahtoranta et al., 2019), and secondly, dialogic book reading depends on asking questions to children and steering their attention (Vaahtoranta et al., 2019). Building on this evidence, I am eager and pursue to integrate shared reading methods, such as Interactive elaborative storytelling, and dialogic reading in my child sexual abuse stories to ensure a deep understanding of children for this complex and sensitive topic of abuse and help adults to more engaged with children.

Research about CSA communications between family and their children during early and middle childhood is still limited (Prikhidko & Kenny, 2021). Research attests that teaching children the anatomical names of their genitals is an essential factor in protecting them from child sexual abuse; however, a study that analyzed 44 child sexual abuse prevention books found that only 9% of these books contain information about the correct names of the anatomical genitals (Craig, 2022).

Children's stories are a friendly, safe, and direct manner and a powerful and effective medium for teaching body safety and raising awareness of child sexual abuse. English and Arabic stories available represent Western contexts, even though it is not against Arab culture and Islamic religious values. However does not contain Arab and Islamic values and culture in context to reflect our Islamic and Arabic values. As teaching body safety is not under the Islamic umbrella, using Islamic terms, such as Awrah, means private body parts or Amanah for the body and trust. The lack of these Islamic and Arab concepts can affect the understanding of Arab children of body safety.

This study aims to review Arabic and English children's stories that address body safety education and sexual harassment awareness in general, and whether they fit with the Islamic principles through the Culturally Adapted Body Safety Framework (CABSF), which covers body safety education criteria and cultural adaptation themes. Developing future child sexual abuse prevention stories that fit with Islamic and Arab values to use particularly in Egypt and broader Muslim communities.

What is the content of Arabic and English children's stories on body safety and sexual harassment awareness according to academics' recommendations? To what extent do stories reflect Arab and Islamic cultural values? What deficiency is there in current stories about education, awareness, and Islamic principles to develop future stories that integrate all of them in the same story?

METHOD

The target of this literature review is to examine child sexual abuse prevention storybooks in English and Arabic by engaging in qualitative content analysis using a binary coding framework, which means present or absent. I mixed Body safety education (Lu et al., 2023) and cultural adaptation (Asiimwe et al., 2023) To generate a new tool, the Culturally Adapted Body Safety Framework (CABSF), which was developed to assess content based on two major categories: firstly, Body Safety Education identifies eight criteria that include body autonomy, personal boundaries, trusted adults, help-seeking, emotional literacy, empowering messages, anatomically correct language of private parts, and safe vs. unsafe touch. Secondly, Cultural Adaptation incorporates five themes, such as engaging visual narratives, real-world stories, awareness of sexual harassment, Islamic culture, and language. Detecting the criteria using a binary scale, present or absent in the story, and adding evidence from storybooks. This method was chosen to deeply analyze the existing body safety education and sexual harassment awareness children's stories that fit the approach of Islamic culture and academic recommendations.

RESULTS AND DISCUSSION

English children's stories

From My Head to My Toes

The story begins by asserting empowerment of the child by using words such as, enough, unique, strong, and beautiful. The words of the story are not a lot, it is simple, and the pictures complete (Utami & Noorratri, 2021) The meaning, such as the sentences on pages 3 and 4, Look what my body can do, which makes the child engage with the picture. The story highlights speaking and hearing your body to help the child express his feelings and understanding by giving a hint when he feels something in his tummy or chest, and giving a variety of facial expressions to uncomfortable situations and feelings.

Providing the child with ownership of his body (Lu et al., 2023) By accepting or refusing the request, because it is his right. Confusing feelings are important to mention in this story; normally, the child sometimes does not know what he can do. From the picture, the story gives all shapes, ethnic groups, and religious communities in the story. Through the story, the narrative repeats the sentence “From my head to my toes”; the repeated method is useful for children to retain knowledge and awareness.

My Body Belongs to Me: Body Rules for Gymnastics

My Body Belongs to Me: Body Rules for Gymnastics is a story that focuses on different aspects is sport. Beginning to show some touching is okay, if you're the coach, touch to trainee you but if you feel uncomfortable, nervous, or do not want to, you can say No. The story tells the child what he must do if he faces unsafe touch after rejection: later, tell his mother or his father about the uncomfortable touching. In the end, the story presents a situation, the coach may touch me without asking if I am in a dangerous or unsafe situation, then if I am safe, he must stop touching me.

The story provides a variety of sentences to express the rejection of this unsafe touching (Lu et al., 2023) To help children understand how they can express themselves to say NO, such as, I do not want you to touch me, No, I did not like it, Stop, and Please do not touch me. Sentences as my body is my own, and my body belongs to me are confirm body autonomy and ownership for children.

My Body Belongs to Me from My Head to My Toes

In My Body Belongs to Me from My Head to My Toes, the words are simple and convey the meaning easily. Clara begins by talking about herself from an early age and how her appearance changes over time. Throughout the story, comfortable and

uncomfortable touches are highlighted by giving a variety of touching ways, such as your father hugging you, and you sitting on your mother's lap. Uncomfortable touching is not only someone touching you, but also someone asking you to touch them! Not all people stop when we reject it, that means it is not our fault, we can ask the help from a trusted adult. The story's pictures are expressive and exemplify the meaning.

My Body Belongs to Me

My Body Belongs to Me is a simple, easy, and expressive story. Also, the illustrations add value, as the story words refer to the private body parts, and the drawings make it appear (Shahbaztabar et al., 2024). One of the important aspects of this story is to reinforce the child's autonomy by using words as a gem to describe the child's values for himself and his family. The story explains the condition when the child faces harassment, firstly, he feels scared, freezes, and just stays where I sit, which clearly shows there is a variety of responses to bad actions. The trusted adult is the main factor in every story, the family member providing supporting words and actions like bravery, pride, and giving a kiss that reassures and heals the child from any abuse. It focuses on the idea of the parents believing in the child and not denying it, while at the same time not making the child feel guilty.

Arabic children's stories

This Is My Body, Don't Touch Me

The story talks about two things: firstly, private body parts, and secondly, differentiating between secrets and surprises. The story is a type of poem, as a child sings to himself what to do if he faces sexual harassment. The private body part is mentioned explicitly to deeply understanding to children and mentions three no': do not speak, do not look, and do not touch private body parts. The story highlights and focuses on adult trust and fosters their responsibilities (Astuti et al., 2017) To protect and defend the child, and what roles they can perform as a mother or grandmother, like helping the child in the bathroom.

The pictures are so expressive and make the child interactive and remember well (Utami & Noorratri, 2021). On pages 17 and 18, the pictures' color is black and white. Here, the child wonders why it is not colorful, which helps the child to realize and increase his mindfulness in this part, and knows that the secret is not comfortable and brings darkness. In the end, page no. 22, even though this occurs to you before, gives the power to children to disclose to their trusted adult, and the time has never passed to tell them. Sentences which reinforce children's empowerment, such as 'my body is strong, beautiful, my own,' are on pages 1 and 23, as well as the useful usage of our hands on page 6.

I Am Precious

In the "I Am Precious" story. The story's name fosters the child's value as self-esteem and self-trust. The narrative is unique here is the child is the storyteller. The child speaks about his growth and how he changes over time. In the past, his mother helped him to change his clothes, and his pampers, and wash, but now he is a little grown and can do it by himself, which means no one has the right to see these private body parts now. He learnt about his body, and each part, and focuses on his private parts and his own, and no one has the right to touch or watch them (Suprima, 2022).

When he faced a bad situation, his friend offered to enter the bathroom together. He recalled his mother's words and said, No, it is wrong for his friend, and that made his mother happy and proud of him. The story supplies another clear situation: the sister takes a shower with her mom, and her uncle opens the door by mistake. She screamed and said No, and her uncle apologized for it. That also to clarify to children that not all

actions are bad, sometimes, by accident, and the person apologizes. The role of a mentor as a family member gives support, belief, as well as assurance in their body, ownership, and autonomy (Kenny & Prikhidko, 2022).

Red Line

The Red Line story has a good beginning, opening for sensitive topics as sexual harassment. The story does not enter directly into the topic without an introduction. The story contains a dialogic reading between adults and children that enhances communication between children and adults. As the story provides the reader with a conveyance of normal issues that neighbors' problems reflect, and discusses with children about serious topics such as body safety education and awareness of sexual harassment.

Dialogic reading (Lepola et al., 2023) It can be found in the story "When the child asks why his neighbor uses a red line, and his mother explains the meaning of the red line. Using the "Red Line" term as a reflection of body boundaries, it is an impactful expression that the child can understand, realize, and be mindful of the crucial importance of body ownership. Before speaking about harassment, the mother gives some sensible examples in life that are a red line, such as his country, his house, his family, and finally, his body. Appreciated the children's curiosity about the other gender and mentioned these parts as private parts, no one has the right to touch, even though you know them. The story does not give a speech about private body parts only, but also supplies you with defensive tools such as screaming like a lion, running like a deer, and raising your voice loudly, and in the end, tell the person you trusted.

Fufu Is Not Afraid

The story here is not a real-world story, but is a metaphor using an animal, which is a bear. Implicitly, the story mentioned the role of the mother by helping him in the bathroom, not others. The father who strokes Fufu's soft fur, as well as his monkey's friend, plays with his fur. Story provides the tools for a child when they feel worried, such as screaming, speaking explicitly, do not touch me, words as ''do not'' is empower the child, as well as running away.

Trusting adults (Craig, 2022) And never keeping secrets from your family is crucial, as this appears in the end when Fufu tells his family what happens. He gets support from his family through his actions and words (Unicef, 2017), as his mother hugs him and says, " You're brave. His father kissed him and said he is happy to tell us, highlighting the importance of giving security for children after his difficult time, to increase the security for him and remove the worry. It is not his mistake, even though he goes with a stranger bear in the beginning and he does not know him, but this is not the time to blame him, it is the time to protect, hear, and support him to feel safe and comfortable again.

Analysis Criteria of children's stories

Body Safety Education

Body safety and sex education in Islam are mentioned, not only about the sexual relationship between men and women, but more about the body, respect, hygiene, self-boundaries, and morality (Banunnah, 2018; Suprima, 2022). Many studies have shown that early childhood is one of the most dominant stages of a human being in human life, and everything that happens to a child and what they learns will directly affect their future life and thus their community (Banunnah, 2018). This is crucial as children do not know and are unaware of the risk of sex at that early age. These are their limitations that must be protected, respected, and not infringed on the boundaries and specificity of other child peers as well, and thus are less likely to be sexually abused or to sexually abuse others

(Suprima, 2022). Educating the child from an early age means knowing the importance of the child's body, the honesty he holds, and how to preserve him.

Educating about sex from trustworthy sources, such as parents or schools, may help reduce sexual offenses, such as sexual harassment (Banunnah, 2018). If he cannot confront it, he will also know what he has to do to overcome this matter, by informing trusted people to stand by him and support him in overcoming the matter as best as possible (Unicef, 2017).

Children who express about child sexual abuse by using correct names for genital organs are more likely to get help and support for facing the sexual abuse because they are clear and aware (Shahbaztabar et al., 2024).

In Table 1 is the analysis of children's stories using eight criteria of body safety education sequentially as 1. body autonomy, 2. personal boundaries, 3. trusted adults, 4. help-seeking, 5. emotional literacy, 6. empowering messages, 7. anatomically correct language of private parts, and 8. safe versus unsafe touch

Table 1. Body Safety Education

Story Name	Body Safety Education Criteria							
	1	2	3	4	5	6	7	8
From My Head to My Toes	√	√	√	√	√	√	x	x
My Body Belongs to Me: Body Rules for Gymnastics	√	√	√	√	√	√	x	x
My Body Belongs to Me from My Head to My Toes	√	√	√	√	√	√	x	√
My Body Belongs to Me	√	√	√	√	√	√	x	x
This Is My Body, Don't Touch Me	√	√	√	√	√	√	x	x
I Am Precious	√	√	√	√	√	√	x	x
Red Line	√	√	√	√	√	√	x	x
Fufu Is Not Afraid	√	√	√	√	√	√	x	x

The crucial factor of body safety education is to use anatomically correct names of genitals rather than referring to them as private body parts, as researchers' recommendations (Shahbaztabar et al., 2024) However, not all stories contain explicit details about genital names, even in the story "from my head to toes," it is implicitly speaking generally about feeling uncomfortable touch without any clarification of which parts are not allowed for others to see or touch. Differentiating opposite concepts is more beneficial to children in enhancing their understanding of new concepts. 7 out of 8 stories do not include the safe and unsafe touch principle.

Both body autonomy, personal boundaries, trusted adults, help-seeking, emotional literacy, and empowering messages are exiting in 8 out of 8 stories that asserting on the importance of self-esteem and respecting and boundaries and the sensitive role of family member to preventing child sexual abuse and how the family and parent's speech more affecting on children rather than others.

The stories limited the awareness of sexual harassment only to bodily autonomy and personal boundaries, ignoring other factors such as the differentiation between bad and good touch, as well as the real terms for each part of their body. These two factors are also significant in building this protection for children because if the child does not know the difference between wrong and right appropriate behaviour, how will he detect and disclose the sexual abuse?

Cultural Adaptation

To get more outcomes when teaching sensitive topics such as sexual abuse of children, cultural adaptation is more crucial (Brown et al., 2020).

If the child gains information about sex in a healthy way acceptable to his culture and age and is aware of sexual harassment to understand this without fear, on the contrary increase and encourage him to face the dangers and any sexual abuse and be aware of sexual harassment effect, respect sex and the other gender that lead to a good community (Banunnah, 2018). If a children's story is formulated that takes into account, respects, educates, and sensitizes the child to his body in a manner commensurate with society, his teachings, and the Islamic religion, it will result in conscious and self-respectful children, their bodies, and the non-harm of others (Banunnah, 2018). Integrating words and pictures in stories is beneficial to children in enhancing their understanding of new concepts (Utami & Noorratri, 2021).

Creating children's stories on sensitive topics such as body safety, sexual harassment awareness, and sexual abuse self-advocacy is not easy because of the different cultures and customs of each state. Speaking about body safety that focuses on sex education and sexual harassment matters, particularly in Egypt, there is a "culture of silence." (Riad & Forden, 2021). Many parents are hesitant to talk about sexual abuse with their children; they feel shy, embarrassed, and uncomfortable. Parents have deficient information, plus the community and culture affect parents in discussing freely about child sexual abuse (Prikhidko & Kenny, 2021).

Table 2 represents another 5 themes under cultural adaptation, merging with body safety education criteria, to analyze stories deeply, are represented from number 9 to 13, as 9. engaging visual narratives, 10. real-world stories, 11. awareness of sexual harassment, 12. Islamic culture, and 13. language

Table 2. Cultural Adaptation

Story Name	Cultural Adaptation Themes				
	9	10	11	12	13
From My Head to My Toes	√	√	x	x	x
My Body Belongs to Me: Body Rules for Gymnastics	√	√	x	x	x
My Body Belongs to Me from My Head to My Toes	√	√	x	x	x
My Body Belongs to Me	√	√	x	x	x
This Is My Body, Don't Touch Me		√	x	x	x
I Am Precious	√	√	x	x	x
Red Line	√	√	x	x	x
Fufu Is Not Afraid	√	x	x	x	x

Visual narratives are the main and crucial in the story; it is complete the explanation (Utami & Noorratri, 2021) Of complex and sensitive topics as sexual harassment, and recognizing private body parts, as in the "My Body Belongs to Me" story from the visual, the children know the private parts area.

7 out of 8 are real-world stories, except "Fufu Is Not Afraid." 7 stories that represent a literal character are more reflective with children; however, in "From My Head to My Toes" story, the main character is not a child, it is a teenager, the style as an adviser than reality.

The stranger bear tries to touch his Fufu's fur, which is an indirect message of sexual harassment. The language about awareness of harassment in this story is implicit, and this will not help the child to reflect on the touching of private body parts.

8 out of 8 stories do not contain Islamic culture or language adapted with Islamic concepts, even though the 4 stories written in Arabic however, the language is just Arabic and speaking about private body safety education generally not under Islamic umbrella as we say in Islamic about private body parts it is "Aworah" this word does not exist in any story.

Only "Fufu are not afraid" and the "Red line" contain the principles of the story; the other stories are likely advice or speeches. The elements of the story do not exist, such as in the "I am precious" story, which is like a situation where the child remembers it and repeats it rather than a real story.

Clara in "My Body Belongs to Me from My Head to My Toes" story she is a girl however showed half of her upper body on page 2. as well as the first picture on page 12 againist Islamic culture which a kiss scene between Clara and another also conveys that anyone can touch you if you are comfortable.

The main factor of the study is detecting the Islamic value that represents cultural adaptation in stories; this does not exist in stories, as well as the awareness of sexual harassment also ignored in all of the stories. This asserts the importance of this study and the CABSF Frameworks to produce the new stories that are adapted to the Muslim and Arab culture, as well as including the researcher's recommendations. The stories existing do not include the story's key elements, but it is a story as a speech or advice. Providing more information about sexual harassment to children, so that he needs to face the sexual abuse. We do not make a story just as a story and a duty; it must be at the children's level of their knowledge and their curiosity.

CONCLUSION

The purpose of this study is to analyze eight stories by merging two concepts: body safety education and cultural adaptation. Firstly, to identify existing stories that contain the researcher's recommendations for teaching children about their bodies and raising awareness of sexual harassment. Secondly, to establish and create a new philosophy for a child sexual abuse prevention story that incorporates the researchers' recommendations, as well as references from the Quran and Hadith in the Islamic religion, while maintaining the key components of the story.

The general theme of all stories is implicit without details to feed the child's curiosity. The deficiency of Islamic children's stories that are used as a tool for preventing sexual abuse is clear. The community still needs more stories that represent and simulate the body safety education and awareness of sexual harassment explicitly in Islamic principles, even though Arabic stories, some of which are old and do not contain Islamic concepts, are in a Western context. We need to write the awareness stories as a story, not as advice for children. This study can play a crucial role in tailoring child sexual abuse prevention stories that teach body safety education and raise awareness of sexual harassment by using Islamic culture and language that are adapted for the Egyptian community, Arab, and Muslim countries.

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